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Current Literature.

OLD TESTAMENT.

BOOKS.

- NICKCHEN, W. Die biblische Geschichte Alten und Neuen Testaments, in ausgeführten Katechesen für die Oberstufe bearbeitet. 1. Altes Testament. Breslau: Dülfer, 1901. Pp. 238. M. 3.
- NIEBUHR, C. Tell el-Amarna Period. Relations of Egypt and Western Asia in the Fifteenth Century B. C. London: Nutt, 1901. Pp. 64. 1s. 6d.
- FULLIQUET, G. Les expériences religieuses d'Israel. Paris: Fischbacher, 1901. Pp. 259.

ARTICLES.

- GUNKEL, H. The Legends of Genesis. *Monist*, August, 1901, pp. 550-60.
- TERRY, M. S. The Song of the Well (Numb. 21 : 16-20). *Bibliotheca Sacra*, July, 1901, pp. 407-18.

A tentative hypothesis of the true scriptural significance of such Hebrew traditions and songs is as follows: (1) According to the first impression one receives on reading the different records concerning the smitten rock as so many accurate historical statements, there were at least three distinct instances of miraculous water supply during the forty years' wanderings—one in Horeb, one at Kadesh, and one at Beer on the east of the Jordan somewhere north of the river Arnon. (2) Critical analysis finds these records composite and divergent, and resolves them into different versions of one and the same memorable event in the history of Israel. (3) This event, whatever its real nature and particulars as actual fact, became a favorite theme of the poets in Israel, and was thus magnified and embellished in the national songs. (4) Its intimate and very natural association with the miraculous supply of food called manna, which is said to have been continuous from the beginning to the end of the desert journey, led annalists and poets to connect the memorable supply of water also with the beginning, middle, and end of the sojourn in the wilderness. (5) The real significance and truth of this unfailing supply of food and drink are suggested in the later story of the rock that followed the people in all their journeys, going about the whole camp, and supplying everyone in his own tent. This was construed by Paul as a figurative and typical method (*τυπικῶς*, 1 Cor. 11 : 11) of portraying the living presence of God with the Hebrew fathers in all the journeys of the exodus. He was truly, as the poets sang, "the Stone of Israel," "the Rock of his salvation," the Rock whose ways are all judgment (Gen. 49 : 24; Deut. 32 : 4, 15, 18; Ps. 18 : 2, 31, 46, etc.). Most naturally, therefore, might Paul identify this living spiritual rock with Christ, the Rock of Ages. (6) From all this we may learn that the real value of this class of holy Scriptures "for teaching, for reproof, for correction, and for instruction in righteousness," consists not, as we have been so much wont to assume, in the

letter of its narrative, and not in thus attempting to shoulder a burden which neither we nor our fathers have been able to bear, nor in a persistent life-and-death struggle to maintain the historicity of ancient traditions against the critical methods and widely accepted results of modern research. Shall we not rather imitate the method of Jesus in his interpretation of the manna as "the true bread out of heaven which giveth life unto the world" (John 6: 32-51); and note how he "read in the book of Moses, in the Bush," a lesson which the superficial Sadducee had never learned — namely, that God is not the God of the dead, but of the living? Let us also follow Paul, who saw in the story of the smitten rock the doctrine of the ever-living Christ. Following this method, we find the sacred Scriptures an inexhaustible fountain of religious teaching, containing manifold revelations and illustrations of the goodness and severity of God. Incidentally they connect with many facts of human history, and are true to the human experiences of all times and peoples; but their chief purpose is not to acquaint us with details of history, but rather to inculcate and enhance the reality of spiritual food — the bread and water of eternal life.

HOONACKER, A. VAN. Ezekiel's Priests and Levites. *Expository Times*, August, 1901, pp. 494-8.

JASTROW, M., JR. The Hebrew and Babylonian Accounts of Creation. *Jewish Quarterly Review*, July, 1901, pp. 620-54.

KERSWILL, W. D. The Mercy of God According to Moses. *Bible Student*, August, 1901, pp. 87-94.

A suggestive paper discussing the more humanitarian and even evangelistic elements of the Pentateuch.

M'OUAT, J. E. Divine Revelation in the Light of Old Testament Criticism. *Expository Times*, August, 1901, pp. 487-94.

The result of Old Testament criticism is simply this: that, while the fact of divine revelation, and with it the unique character and supreme spiritual authority of the Bible, remains untouched, our views of the method and functions of revelation are undergoing a change of great significance. The task of the apologist is now not so much to prove that there are no imperfections in Scripture, as that, in spite of all, it is still our supreme and unerring authority in all things pertaining to our highest life. And this is the greatest gain of all from the critical study of the Bible: it drives us back more than ever to the spiritual basis of faith as its ultimate security and vindication.

Could the matter be put better?

SCHIEFER, F. W. Das Problem der Sünde im 4. Ezrabuch. *Zeitschrift für wissenschaftliche Theologie*, July, 1901, pp. 321-4.

TYLER, THOMAS. The Origin of the Tetragrammaton. *Jewish Quarterly Review*, July, 1901, pp. 581-93.

MILLS, L. H. Communication on Some Aspects of the Edicts of the Persian Emperors in the Old Testament. *Critical Review*, July, 1901, pp. 344-52.

Full justification is shown in this article for the passages in 2 Chron. 36: 22, 23 and Ezra 1: 1-3 which attribute to Cyrus, king of Persia, the purpose of having the temple at Jerusalem rebuilt after the return from the exile. This action on Cyrus'

part was not an isolated one, but rather a feature of his permanent policy. It was one of the first and most necessary occupations of a Persian emperor after victories. Beyond question there existed what was practically a ministry of "public worship," and a part of its constant duty was to restore the edifices and to see to similar needs of distant loyal subjects. Cyrus attended to the reconstruction of cities and temples as a first point of humanity after the desolation of defeat. And the order for the work was regularly "personal" in form, issued in the king's individual name. Even if there had been no such passages as those here referred to, we should know from the inscriptions alone that Persian gold, if not Persian workmen, had helped on the labor when the house of Yahweh was built again at Jerusalem after the return from Babylon.

CONDAMIN, ALBERT. Les chants lyriques des Prophètes. Strophes et chœurs. *Revue biblique*, July, 1901, pp. 352-76.

KASTEREN, J. P. VAN. L'Ancien Testament d'Origène. *Revue biblique*, July, 1901, pp. 413-23.

LAGRANGE, M. J. Les prêtres babyloniens, d'après une publication récente. *Revue biblique*, July, 1901, pp. 392-413.

An important review of Dr. Heinrich Zimmern's new work, *Beiträge zur Kenntnis der babylonischen Religion* (Leipzig, 1901).

NEW TESTAMENT.

BOOKS.

GOLTZ, E. Das Gebet in der ältesten Christenheit. Eine geschichtliche Untersuchung. Leipzig: Hinrichs, 1901. Pp. 368. M. 7.80.

THUDICUM, F. Die wahren Lehren Jesu. Leipzig: M. Sängewald, 1901. Pp. 208. M. 4.

BRUN, A. L'évangile araméen de l'apôtre Matthieu. Thèse. Montauban: Granié. Pp. 156.

GOULD, F. J. Religion of the First Christians. London: Watts & Co., 1901. Pp. 144. 2s. 6d.

FIEBIG, P. Der Menschensohn. Jesu Selbstbezeichnung, mit besonderer Berücksichtigung des aramäischen Sprachgebrauches für "Mensch" untersucht. Tübingen: Mohr, 1901. Pp. 127. M. 3.

MACINTOSH, WILLIAM. Rabbi Jesus. Edinburgh: William Blackwood & Sons, 1901. Pp. xii + 274.

ARTICLES.

BOSCAWEN, W. ST. C. The Egyptian Element in the Apocalypse. *Babylonian and Oriental Record*, June, 1901, pp. 49-59.

DENNEY, JAMES. The Theology of the Epistle to the Romans. V: Faith and the Righteousness of God. *Expositor*, August, 1901, pp. 81-95.

DRUMMOND, JAMES. The Use and Meaning of the Phrase 'The Son of Man' in the Synoptic Gospels. Part II. *Journal of Theological Studies*, July, 1901, pp. 539-71.

After an exceedingly candid and learned presentation of the arguments favoring the view that Jesus never used the term "Son of man" as a self-designation, but that

its use in the gospels as such is due to a mistranslation or misunderstanding of the Aramaic *bar nash* by the early church, Principal Drummond rejects it. His chief grounds are: (1) The fact that the word occurs in all four of the gospels shows that the tradition of its use by Jesus was firmly established. (2) The church was more likely to omit than to insert the phrase. It would have preferred to invent some higher title. (3) The evangelists never refer to Jesus as the Son of man, a fact unlikely if it had been in common use either in the Jewish or Christian circles. As his own view he suggests that Jesus may have used the term somewhat flexibly; thus as referring to (a) all the saints of the most high; (b) to himself as the type of such a class; (c) as the divinely appointed conqueror of the world's brute forces.

A brief abstract fails to do justice to the candor, ripe scholarship, recognition of other men's work, and utter absence of special pleading of this article (with its predecessor) of Principal Drummond. It is a model of method and spirit, while its results will command general respect, if not acceptance.

HEADLAM, A. C. The Abbé Loisy and Biblical Criticism. [A review.] *Journal of Theological Studies*, July, 1901, pp. 622-5.

HILGENFELD, A. Die vorincänische Litteratur des Christentums und ihre Bearbeitung zu Ende des 19. Jahrhunderts. *Zeitschrift für wissenschaftliche Theologie*, July, 1901, pp. 369-80.

HOLSTEN, C. Einleitung in die Korintherbriefe. *Zeitschrift für wissenschaftliche Theologie*, July, 1901, pp. 324-69.

KELMAN, JOHN. St. Paul the Greek. *Expository Times*, August, 1901, pp. 513-18.

The results of Paul's contact with Greek thought were (1) the change of the emphasis of religion from cursing to blessing, (2) liberty, (3) flesh, (4) the ideal manhood and the indwelling Christ.

It seems more probable that of these four points the first and second are immediately derivable from the Pauline messianism, the third from the rabbinic hamartology, and the fourth from the Jewish doctrine of the spirit of God. To trace them to Greek sources is a work of supererogation.

KOHLER, K. Abba, Father: Title of Spiritual Leader and Saint. *Jewish Quarterly Review*, July, 1901, pp. 567-80.

In Matt. 23:1-10 Jesus tells his disciples not to be called rabbi, father, or master. Abba was a title given to various prominent Jewish teachers who generally partook of the Chasid or Essene character, and who were popularly recognized as saints. Its origin lies in the fact that the paternal relation of the teacher to his pupils was paramount in the early days of scribism.

LAIDLAW, A. S. Pauline Anthropology and Christian Doctrine. II: The Grounding of Sin. *Expository Times*, August, 1901, pp. 505-7.

Sin is grounded, not by the transgression of Adam, but preëminently by the revelation of God's mind in Christ. Nothing is gained by grounding the natural alienation of the human heart from God upon Adam's fall. That is rather to deny its naturalness and make it appear artificial. It is simpler to take the fact as it stands as inevitable in view of man's actual history upon the earth.

This is a fair statement of the case from the point of view of a Christian evolutionist, but is it exegetically Pauline?

LEWIS, A. S. What Have We Gained in the Sinaitic Palimpsest? VI: The Gospel of John. *Expository Times*, August, 1901, pp. 518-20.

Perhaps as interesting as any of these additions is in John 18:12, where chiliarch is used instead of "chief captain," and the fact that 18:24 follows immediately after 18:12—an exceedingly important matter in the harmonization of the synoptists with the fourth gospel. It is to be noticed also that this favors the theory of displacements already reached by criticism. Mrs. Lewis accounts for this displacement by some copyist's error which was made in the manuscript which became the parent of our ordinary text.

MASSIE, J. Did the Corinthian Church Advocate Universal Marriage? A Study in Interpretation. *Journal of Theological Studies*, July, 1901, pp. 527-38.

This paper is a review of a certain position taken by Professor Ramsay in the articles published in the *Expositor* under the title of the "Historical Commentary of the Epistle to the Corinthians." Professor Ramsay's view is that the letter sent by the Corinthians to Paul proposed universal marriage as a means for reforming society. The author of the present article combats this view on interpretative grounds, championing the old and more natural interpretation of the seventh chapter of the epistle. His criticism of Professor Ramsay is candid, exhaustive, and, to our minds, conclusive.

PURVES, GEORGE T. Paul's Explanation of the Place of Abraham in Revelation. *Bible Student*, August, 1901, pp. 94-101.

Paul presents the relation of Christianity to Abraham in four passages: In Gal. 3:6-14 and the fourth chapter of Romans, Abraham represents the blessing obtained through faith, while the law represents the curse incurred by all except those who are perfectly obedient. In Gal. 3:15-29 Paul argues that the covenant of Abraham is permanent, the patriarch appearing as the representative of all believers, the head of all the children of God. In Rom. 9:6-9 he shows the divine sovereignty in choosing the descendants of Abraham. As a consequence of this view, Dr. Purves argues that, since the covenant with Abraham is still in force, it is "the ground upon which the Christian believer ought, like Abraham, to apply the seal or sign of the covenant to his children," that is, baptism. The reason that this should be administered is that "it is under God's covenant with Abraham that the grace which is in Christ Jesus has been conveyed to us."

This article is an interesting illustration of a precise exegesis, coupled with an utter absence of historical feeling. Granting that this method of treating the Bible is correct, it is difficult to avoid its conclusion.

SELWYN, E. C. St. Paul Identified with Antichrist by the Jews. *Expositor*, August, 1901, pp. 115-29.

The advice given by James to Paul, to undertake the charges for the men under the vow, was rash and ill-judged. The Jews were everywhere expecting the coming of Antichrist. Especially was this true of Asiatic Jews. Such of them as were at Jerusalem for the feast would be almost certain to regard Paul with his record in Asia Minor as the hated and dreaded one. Under the influence of the book of Daniel (especially chaps. 8, 9, 11) they would even see in his four companions the four attendants upon Antichrist. Therefore their mad attack upon him in the temple and

subsequently. His very relations with the Romans would be understood as a fulfilment of Dan. 11:30 (LXX).

RELATED SUBJECTS.

BOOKS.

ADENEY, W. F. *A Century's Progress in Religious Life and Thought.* London: James Clarke & Co., 1901. Pp. 229.

DALMAN, G. H. *Christianity and Judaism.* London: Williams & Norgate. Pp. 64.

GIGOT, FRANCIS E. *Biblical Lectures.* Baltimore: John Murphy Co. Pp. 385.

An able presentation of the Roman Catholic position as regards the Bible. For those who are inclined to elevate to authority the "obvious, plain, literal meaning" of the Scriptures we commend the lecture upon "The Bible and the Popular Mind."

LOISY, ALFRED. *Études bibliques.* Paris: Alphonse Picard et Fils. Pp. 160.

An exceedingly able discussion of critical methods by perhaps the most prominent critic in the Roman Catholic church in France. This sentence (p. 25) is worth quoting as giving his point of view: "Elle [the critical study of the Bible] a le grand avantage de nous montrer comment, aux époques toutes primitives, la vérité révélée s'est moulée dans les contours d'une pensée presque enfantine, et comment elle s'en est successivement émancipée; elle nous donne le sens historique du développement de la vérité religieuse au sein de l'humanité; par là elle nous instruit à concevoir et à présenter cette vérité sous la forme qui convient le mieux à l'esprit de nos contemporains."

LENNOX, CUTHBERT. *The Practical Life Work of Henry Drummond.* New York: James Pott & Co., 1901. Pp. 239. \$1.

The author's name is a pseudonym; he was personally associated with Professor Drummond in the Edinburgh Students' Movement, and has had access to a considerable amount of new biographical material, so that the book is a valuable addition to a growing Drummond literature. A good bibliography of Professor Drummond's writings, and of writings about him, is attached to the work.

KOHOUT, PH. *Flavius Josephus' Jüdischer Krieg übersetzt.* Linz: Haslinger, 1901. Pp. 816. M. 10.

To this new German translation of the *Jewish War*, made from the most recent text, are added extensive notes upon archæological, historical, and topographical problems which are connected with the work.

ARTICLES.

FERRIES, G. *Science and Faith. II: Difficulties Occasioned for Religious Faith by Science.* *Expository Times*, August, 1901, pp. 501-5.

LINDSAY, T. M. *The Ancient Christian Church Recently Discovered in the Forum at Rome.* *Biblia*, August, 1901, pp. 152-9.

This church was originally probably built for some pagan purposes and appropriated by the Christians. There have been at least four restorations, the last of which was in the middle of the eighth century. Probably the building became a Christian

church not earlier than the fifth century or the beginning of the sixth century. The original building, singularly enough, had been used for the worship of the emperor. It has before it an atrium built of different bricks, very likely added by the Christians. If so, it is a new evidence of the fact that the early Christian church reproduced in some way the general plan of a dwelling-house.

BATIFFOL, P. L'Église naissante. Hermas et le problème moral au second siècle. *Revue biblique*, July, 1901, pp. 337-51.

VINCENT, H. Une mosaïque byzantine à Jérusalem. Une mosaïque avec inscription à Beit Sourik. Hypogée antique à Jérusalem. *Revue biblique*, July, 1901, pp. 436-52.

INNIS, G. S. The Intellect—its Function in Religion. *Methodist Review* (New York), July-August, 1901, pp. 570-80.

FAULKNER, J. A. The Pulpit and the Doctrine of Eternal Punishment. *Methodist Review* (New York), July-August, 1901, pp. 626-31.

HACKSPILL, L. Études sur le milieu religieux et intellectuel contemporain du Nouveau Testament. 2: Le Logos (verbe). *Revue biblique*, July, 1901, pp. 377-84.

COE, G. A. Methods of Studying Religion. *Methodist Review* (New York), July-August, 1901, pp. 532-47.

The newer theological thought does not destroy authority in religion, but strengthens it by transferring it from the ever-disputable ground of mere intellect to the inexorable demands of the moral and spiritual nature. Herein it merely formulates, what has always been claimed by a large section of Christians, that religious experience is the ground of religious certitude. The dogmatic method seeks to control the facts of religious experience by its theory of divine grace; the better method employs the facts of such experience as *data* from which to infer a theory of divine grace. One proceeds from theory toward life, the other from life toward theory. To one, truth intellectually grasped is the independent and authoritative element; to the other the independent and authoritative factor is the commanding power of religious ideals and experiences, particularly under the historic influence of Jesus. Bushnell's proof of the divinity of Christ from the perfection of his character is a good practical example. The theology which accepts this attitude goes a long way toward assimilating its method to that of other branches of research, and secures a new claim to be called the "science of divine things."

SCOTT, WILLARD. Some Difficulties of a Scholarly Ministry. *Hartford Seminary Record*, August, 1901, pp. 266-75.